

M1037

**CURA**

RESOURCE COLLECTION



**TRAINING CENTER for Community Programs**

in coordination with the Office of Community Programs,  
Center for Urban and Regional Affairs

MFT\*TTT

A NATIVE AMERICAN  
CURRICULUM UNIT FOR THE  
FIRST GRADE

NATAM I

**University of Minnesota**

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Training Center for  
Community Programs  
in coordination with  
Office of Community Programs  
Center for Urban and Regional Affairs

.....  
Trainer of Teacher Trainers Program,  
College of Education

.....  
Minnesota Federation of Teachers

University of Minnesota  
Minneapolis, Minnesota

June, 1970

THE NATIONAL STUDY OF AMERICAN INDIAN EDUCATION

MFT\*TTT

A NATIVE AMERICAN  
CURRICULUM UNIT FOR THE  
FIRST GRADE  
NATAM I

USOE

June, 1970

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The work reported here is part of a large University of Minnesota project, which has been financed from several sources.

## A Note on the NATAM Curriculum Series

This curriculum unit was prepared by a Minnesota school teacher. The teacher has recently completed a University course (H.ED. 111) on Indian education offered through the College of Education and the General Extension Division during the Spring Quarter, 1970. The course, greatly strengthened by the active participation of the Indian Upward Bound Program at the University of Minnesota, grows out of an attempt to deal with certain problems noted in the University of Minnesota aspects of the National Study of American Indian Education.

We believe this unit to be of possible value to Minnesota school teachers. We offer it as an example of what one teacher can do, after minimal preparation, toward developing curriculum materials on a "solo" basis for personal classroom use.

Efforts of this kind are obviously not professional in the strictest sense. Yet they do offer Minnesota teachers with some immediately useable materials, written by their colleagues as the latter develop expertise within a new area of personal interest and growing competence. In this sense, the NATAM Curriculum Series offers the chance to provide a needed service and to test a staff development model.

We solicit your comments on any aspect of this series.

The Coordinators

#### AUTHOR'S NOTE

Please bear in mind that the children at this grade level can neither read nor write until the second semester. Since material on Indians or Eskimos that is written at the primer level is rare, units at this stage in education must be presented and directed by the teacher through the combined media of pictures, music, and stories.

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## INTRODUCTION AND PURPOSE

The purpose of this unit is to bring about greater awareness and understanding of the Indian in our society as stated in Mayor Naftalin's 1969 American Indian Day and Week Proclamation:

WHEREAS, Minneapolis is the home of nearly 8,000 Indian men, women and children who constitute the largest Indian population in any single area of the state: and

WHEREAS, the unique role of the Indian in the growth and development of this nation was first given official recognition during the administration of President Harry S. Truman, through the proclamation of National Indian Day; and WHEREAS, Indians as an ethnic minority are still seeking full acceptance into American life; and

WHEREAS, many of the problems presently confronting the Indian community could be alleviated through better housing, employment, schooling, training, counselling, and health care; and

WHEREAS, it is also desirable that Indian history and culture, Indian aspirations and Indian concerns and sensitivities should be more widely known and understood by both Indian and non-Indian alike; and

WHEREAS, in an attempt to foster better understanding of the Indian in our society;

NOW, THEREFORE, I, Arthur Naftalin, Mayor of the City of Minneapolis, do hereby proclaim May 10 as AMERICAN INDIAN DAY and the Week of May 10 as AMERICAN INDIAN WEEK.



## I. SCIENCE: CLASSROOM DISCOVERY EXPERIMENTS

Science is discovering ideas that help us to understand the world around us; science is learning to make wise choices in deciding how to live with one's environment.

The Indians knew how to use what they found around them. They knew how to do many things that we do today.

Let us examine some of the Indians' understandings of the universe, earth, conditions necessary to life, living things, physical and chemical phenomena, and ecological relationships.

The four-part method will consist of:

1. Statement of belief or scientific principle.
2. Indian utilization of knowledge.
3. Modern application.
4. Classroom experiment for proof.

Statement: That the moon can be used as a calendar.

Utilization: Full moon appears about every twenty-nine days.

Application: Calendar month has approximately the same number of days as the "moon month" of the Indians.

Experiment: Keep a record of the number of days it takes from one full face of the moon to the next. Compare this "moon month" with the number of days in the calendar month.

Statement: That wood can be bent to make things spring rapidly through the air.

Utilization: Pieces of wood bent into bows and used to shoot off arrows.

Application: Springboard for diving into water.

Experiment: Extend a wooden ruler over the edge of a table. Place an eraser on the free end of the ruler. Bend this end down and quickly release it. Watch the eraser fly into the air.

Statement: That an object can be made to fly on a straight path through the air.

Utilization: Put feathers at end of arrow.

Application: Tail fins on airplanes.

Experiment: First, throw a drinking straw across room--note how soon it falls to floor. Then, cut slits in one end of the straw and criss-cross two strips of paper into the slits. Now, throw straw across room. Note flight path of straw.

Statement: That warm air and smoke rise.

Utilization: Tepees built with opening at top.  
Smoke signals sent from campfires.

Application: Top-window ventilation for cooling rooms.  
Chimneys for fireplaces. Smokestacks.

Experiment: Hold inflated balloon over warm radiator; watch balloon rise as the air warms. Blow out a match flame; see smoke rise.

Statement: That bark or animal skin can be shaped to carry people and things on water.

Utilization: Canoes and kayaks.

Application: Small boats and large ships travel on water to near and far places. Hollow spaces inside help to keep them afloat.

Experiment: Put a piece of paper on water in a basin. Place coins on the paper. Observe how rapidly the paper sinks. Now, fold another paper into the shape of a box. Place the paper box with coins in it on water in basin. The box-shaped paper will remain afloat until the paper becomes saturated.

Statement: That many things float in water.

Utilization: Rafts made from logs tied together.

Application: Lumbermen float logs downstream to sawmills and papermills.

Experiment: Drop a cork, a piece of wood, a small stone, a nail, and a coin into a basin of water. Watch the cork and wood float while the other objects sink.

Statement: That work can be made easier by pulling things instead of carrying them.

Utilization: Travois, or drag, made from two long, strong branches for pulling household goods when they moved.

Application: Carts and trailers are "drags" on wheels.

Experiment: Carry a stack of books across the room. Then, put these same books on a chair; tilt the chair and drag it across the room. Agreed--pulling is easier than carrying.

Statement: That rubbing causes heat and sometimes starts a fire.

Utilization: Indian fire drill.

Application: Friction matches and flint lighters.

Experiment: Rub palms of hands together quickly to generate friction heat. Strike match on abrasive material to ignite it.

Statement: That rubbing wears away some things.

Utilization: Drilling holes in shells for stringing wampum beads and jewelry.

Application: Drilling for water, oil, and mineral ores.  
Drilling teeth to remove decayed parts.

Experiment: Rub a nail file against a fingernail. Watch the end of fingernail wear away.

Statement: That sound travels through solid objects.

Utilization: Listened for far-off sounds by putting ear to ground.

Application: Door knocker.

Experiment: Rest head on desk or table. Scratch same surface at arm's length distance. Note loudness of sound.

Statement: That certain plants contain dyes.

Utilization: Painted faces, bodies, ornaments, and animal skins with juices of berries and vegetables.

Application: Vegetable coloring for Easter egg dyes and children's toys.

Experiment: Squeeze several kinds of berries into separate dishes; place beet slices in dish of water. Dip separate small pieces of cloth into the various colors. Observe that the different shades of stains match the original sources.

Statement: That foods can be preserved by drying.

Utilization: Meat and fish were hung on racks in the sunshine or smoked over fires.

Application: Raisins are dried grapes; prunes, dried plums.  
Dehydrated food products: powdered milk, dry cereals, potato and onion flakes, etc.

Experiment: Place samples of dried food products on science table. Leave uncovered at room temperature for several days. Examine for lack of spoilage.

Statement: That plant food makes plants grow better.

Utilization: Fish fertilizer for corn and tomato plants.

Application: Animal waste, plant compost, and commercial fertilizers for improved crop production.

Experiment: Soak lima beans overnight. Plant some seeds in sand; plant other seeds in loam mixed with florist plant-life additive. Water daily. Observe difference in growth patterns.

## II. SCIENCE: ESKIMO KNOWLEDGE EXPERIMENTS

Statement: That one can get fresh water from salty sea water.

Utilization: Eskimos melted bluish-colored chunks of ice from which the salt had settled out during processes of melting and re-freezing.

Application: Desalinating machines and factories.

Experiment: Boil water in a covered kettle. As evaporation and condensation of the water takes place, note through tasting that the condensation on the cover of the kettle is tasteless.

Statement: That sun goggles prevent snow blindness.

Utilization: Carved bone and driftwood goggles.

Application: Sun glasses.

Experiment: Construct cardboard eye masks with narrow slits. Observe the effect of eyeshades for cutting glare.

Statement: That smooth things slide more easily than rough things.

Utilization: Ice runners on sleds.

Application: Steel sled runners; waxed skis.

Experiment: Glue sandpaper to bottom of cigar box. Slide box across flat surface using the smooth top and then the rough bottom. Compare movement.

Statement: That boats can be waterproof.

Utilization: Kayaks and umiaks.

Application: Natural and synthetic materials for boats and canoes. (Wood, aluminum, fiber glass, steel, and plastics).

Experiment: Cover a simple box-type frame with aluminum foil. Float the "boat" in a pan of water.

Statement: That air helps to float things.

Utilization: Seal skin bag floats on harpoon lines.

Application: Buoys; life preservers; pontoons; bobbars; etc.

Experiment: Attach inflated balloons on either side of cigar box. Watch the ease with which it floats.

Statement: That one can discover means to find directions.  
Utilization: Eskimos followed or crossed the prevailing wind blown snow drifts.  
Application: Compasses for measuring and indicating direction.  
Experiment: Float magnetized steel needle on cork. Points N.

Statement: That snow and ice chunks can be used for shelter.  
Utilization: Igloos.  
Application: Solid construction materials for protection from elements.  
Experiment: Build a snow fort. (Windbreak.)

Statement: That certain materials are opaque.  
Utilization: Seal-gut windows.  
Application: Glass and plastic windows and skylights.  
Experiment: Make a peephole box. Slide panels of wax paper, cellophane, paper, cloth, foil, and cardboard across opening. Contrast opacity.

Statement: That heat can be stored or retained.  
Utilization: Igloos insulated with animal skins.  
Application: Insulation materials: asbestos, rock wool, fiber glass, paper, aluminum, etc.  
Experiment: Bake two potatoes: one wrapped in aluminum foil and one unwrapped. Compare cooling rate.

Statement: That burning oil gives heat and light.  
Utilization: Eskimo bowl lamp--fiber wick and blubber fuel.  
Application: Oil lamps; oil furnaces.  
Experiment: Candle burning effects.

Statement: That freezing keeps meat from spoiling.  
Utilization: Ice and snow storage rooms.  
Application: Freezers and storage lockers.  
Experiment: Wrap two pieces of meat; refrigerate one and place the other on room shelf. Next day unwrap and smell both pieces. Detect fresh vs. spoiled.

Statement: That animal skins can be softened for clothing.  
Utilization: Eskimo women chewed and scraped skins.  
Application: Furriers dress skins.  
Experiment: Visit furrier or taxidermist to observe work.

Statement: That wood fibers absorb water.

Utilization: Wood-shaving towels.

Application: Butchers, storekeepers, and custodians use sawdust to dry wet floors.

Experiment: Pour water into tray of sawdust.

Eskimos knew how to use the ice, the snow, and the animals around them. These experiments should help to show how the Eskimos were able to live in this cold, cold part of our earth.

Many Eskimos still do these things as they were done ages ago, but many Eskimos have modernized their way of living.



### III. ARITHMETIC: MEASUREMENT ARTS OF CIVILIZATION

#### CFI-223: "The Story of Money"

Indians had no system of money. They used objects as a medium of exchange called "wampum." Coastal tribes used shell beads; interior tribes used furs. Producer-consumer economics revolved around trading or bartering.

#### CFI-225: "The Story of Time"

##### Short-time measures:

1. Shadow stick.
2. Rope knot "rough" clock.

##### Long-time measures:

1. Day and night--sunrise and sunset.
2. Calendar month--moon phases (29 days).
3. Seasons and year--star and planet positions.

#### CFI-229: "The Story of Weights and Measures"

##### Liquid measures:

1. Handful
2. Gourdful
3. Jugful

##### Dry measures:

1. Grains
2. Shells

#### IV. ARITHMETIC

##### Systems of Counting:

1. Finger and toe digits--5's, 10's, 20's
2. Pebbles and shells--one to one correspondence
3. Notches in sticks
4. Knots in ropes
5. Rungs on ladders
6. Coup sticks

##### Numbers in Nature:

##### 1. Even numbers

- 2's -- human and bird legs; arms; wings; ears; eyes
- 4's -- limbs of hairy quadrupeds; directions; winds
- 6's -- insect legs; snowflake points; honeycomb cells
- 8's -- spider legs; octopus tentacles

##### 2. Odd numbers

- 1's -- nose, mouth, beak, tail
- 3's -- triangle-shaped evergreens; trillium, poison ivy, and clover leaves
- 5's -- hand and foot digits; maple leaf lobes; starfish
- 7's -- rainbow colors; ash leaf arrangement

V. PHYSICAL EDUCATION

1. Indian Games -- Traditional

Chunky - hoop and pole  
Gegoue - nut toss  
Ha-Goo - pom-pom-pull-away  
Bas Quaits - ring toss  
Shinny - hockey  
Lacrosse - scoop racket ball  
Snow snake - ice javelin  
Snow boat - coasting  
Dog sled racing  
Blanket tossing - trampoline

2. Skills

running  
juggling  
swinging  
stilt-walking  
rope jumping  
bowling  
wrestling  
riding  
roping  
target-shooting  
dancing

3. Ball Games

stick ball  
kick ball  
didge ball  
tether ball  
soccer ball  
football  
basketball

4. Activity Games

badminton  
shuffleboard

5. Stunts and Relays; Games for the Young Children:

rabbit hop  
crab walk  
seal crawl  
horse gallop  
somersaults  
whirling circles

duck fly  
snake catch  
turtle tag  
shadow tag  
coup stick  
bean bag toss

Indian=file huntsman (follow-the-leader)  
jump in the brook  
bear in the pit  
squirrel and tress  
braves and quiver  
run the gauntlet

guessing games (hand and moccasin)  
passing games (button, button)

string game (cat's cradle)  
bull-roarers (disk on string)

ball and jacks  
spinning acorn tops  
corncob darts  
Eskimo buzz board  
Eskimo seesaw board

VI. COMMUNICATION:

Sign language was the universal language of the American Indian tribes. For the Indians of yesterday it was a necessity--as it is for the deaf mutes of today who use this ancient art with great skill.

Sound Signals:

1. voice - call posts
2. tom-tom

Sight Signals:

1. motions--hand, arm, body
2. flag system--blanket
3. smoke (daytime)
4. fire arrows, flaming torches (nighttime)
5. reflections--sun on shiny rock
6. trail signs--broken twig, stone pile, blazed tree

Recorded Messages:

1. picture writing--birch bark, buffalo skin
2. color symbols--wampum belt treaty agreements
3. carvings--totem pole stories
4. talking leaves--Sequoyah's Cherokee language alphabet

No one can say exactly when Indians started to carve totem poles. They had no alphabet for a written language, but they were skilled wood workers. The story-telling poles recorded legends of a tribe, personal adventures, special events, or important memories.

Both the United States and Canadian governments have established special training courses where Indian artists can learn totem pole carving--thus preserving fascinating and dramatic legends.

Indian carvings are among the most remarkable works of art produced by any people in the entire world.

VII. ART: COLOR, DESIGN, AND CRAFT

North American Indian art is many arts of many tribes. Some of it was known nowhere else in the world and has continued hundreds of years to the present day unchanged.

1. Color

white - day, clear water, South, friendship  
black - growth, life cycle, completeness, West  
red - morning, evening, good health, North  
yellow - sun, moon, East  
orange - calm after storm, peace  
grey - gloom, fatigue  
purple - sadness, death, war

2. Design

line - arrow (up--day; down---night) and horizon  
circle - everlasting goodness and sun  
square - human and animal  
triangle - shadows and mountains

3. Craft

basketry	- woven, watertight; to store and carry food - decorated with beads, shells, feathers
pottery	- unglazed; coiled and shaped by hand - painted to show religious rituals
weaving	- rugs and blankets on simple looms
sculpture	- canoes, masks, totem poles (wood) peace pipes and arrowheads (stone)
metalwork	- weapons, tools, jewelry; soldering, welding, hammering, engraving, embossing
architecture	- terraced pueblos, igloos
embroidery	- porcupine quills in skins
painting	- sand painting, pottery and body

Indians used materials found in nature for their art. Each artist tried to express his group's traditions, rather than his own feelings.

Indian artwork embraced repetition, unity, harmony, balance, contrast, discord, rhythm, and movement.

VIII. ART AND CRAFT ACTIVITIES

1. Basketry  
raffia-fiber coiled hot dish holder
2. Pottery  
clay--coiling and modeling
3. Weaving  
paper place mats and rugs  
cloth loop hand-loomed pot holders
4. Sculpture  
balsa wood carving--totems, canoes, dugouts  
soap carving--animals  
sawdust sculpture  
paper-mache masks
5. Metalwork  
metal tooling--aluminum sheeting (etching & texturing)
6. Architecture  
egg-shell igloos  
toothpick, bark, log, wood block, or twig shelters
7. Embroidery  
beaded wampum belts  
roving-yarn scenes
8. Painting  
water color; oils; finger paints  
sand painting  
seed painting
9. Other Art Techniques  
figure drawing  
macaroni bas relief  
graph-paper designs - geometric
10. Other Craft Activities--Toys  
rattles  
tom-toms  
bull-roarers  
ring toss game (Bas Quoits)  
corncob dolls - Kachinas

## IX. MUSIC AND MUSIC MAKERS

The Indian's life began and ended in song. To the American Indian, music was a serious matter. All of the important events were celebrated with song or dance.

There were the following classifications of songs:

Lullaby	Ceremonial
Prayer	Ritual
Chant	Seasonal
Hymn of Praise	Work Activity
Courtship	Animal Dance
Death	War Dance

Rhythmical accompaniment was supplied by tom-toms. The heartbeat of the drum and the glory of its past are still with us. Singers carried the melody along with the flute. The love flute is as old as the ages.

The Indians had two kinds of music - music that was sung and music that was played; the Indians sang most of the time and played their few musical instruments much of the time.

## X. MUSICAL INSTRUMENTS

Tom-tom: singleheaded

(skins stretched and laced over cylinder. Hands, straight drumstick, or loop beater.)

Drum: double-headed

Rattle: gourd, shells, pebbles, teeth, horn, rawhide, hoofs, claws, wood

Noise-maker: notched sticks and split sticks

Whistle: bone

Flute: reed, cedar, clay

XI. MUSIC: SONGS

Music for Young Americans, Book 1 - American Book Co., 1959

- p. 4 Ten Little Indians
- p. 130 Tom-Toms
- p. 131 Indian Dance

American Singer, Book 2 - American Book Co., 1944

- p. 37 Grinding Corn - Pueblo
- p. 38 My Bark Canoe - Ojibway
- p. 39 Sunrise Dance - Teton Sioux
- p. 40 Peace Pipe Song - Chippewa
- p. 41 Hand Game - Ute

American Singer, Book 3 - American Book Co., 1954

- p. 28 Indian Cradle Song

This is Music, Book 1 - Allyn & Bacon, 1965

- p. 181 Indian Drum Beat

Rhythms and Rimes, Book 3 - Ginn, 1943

- p. 13 Snake Dance Song - Iroquois
- p. 38 Indian Harvest
- p. 76 Indian Lullaby
- p. 116 Indians
- p. 136 Down the Stream - Miwok

XII. MUSIC: RECORDS

RCA Victor SS1222: American Indian Dances  
RCA Victor SS1211: Music of the Sioux and Navajo  
RCA Victor SS1223: War Whoops and Medicine Songs

RCA Victor Album E-89: Music of American Indians

Chant of the Eagle Dance - Hopi	Love Song - Winnebago
Love with Tears - Cheyenne	Lullaby - Pueblo
Ceremonial and Indian Flute - Omaha	The Sunrise Call - Zuni
Dance Song - Omaha	Butterfly Dance - Hopi
Shuffling Feet - Sioux	From an Indian Lodge
Love Song	Indian Hunting Dance - Shawnee
War Dance - Cheyenne	



Sound Filmstrips: Curriculum Films, Incorporated

"AMERICAN INDIAN LIFE"

- CFI-155: Indian Houses
- CFI-156: Indian Food
- CFI-157: Indian Clothing
- CFI-158: Indian Crafts
- CFI-159: Indian Decoration
- CFI-160: Indian Ceremonies
- CFI-161: Indian Games
- CFI-162: Indian Transportation
- CFI-163: Indian Communication

16mm Films: Encyclopedia Britannica

- I-7 Indian Family of Long Ago
- I-3 Indians of Early America
- A-9 American Indian Before European Settlement
- W-14 Woodland Indian of Early America
- I-2 Indian Boy of the Southwest
- B-8 Boy of the Navajos
- H-6 Hopi Indian Village Life
- M-12 Meet the Sioux Indians
- T-13 Tahtonka

Filmstrip Series: Curriculum Films, Incorporated

Pageant of American History

Y-41            The Story of the American Indian

Our Land and Its Story

T220-4          Indians

Indian Cultures of America

E10632	Indians of the Southeast
E10633	Indians of the Southwest
E10634	Indians of the Northeast
E10635	Indians of the Plains
E10636	Indians of the Northwest

Children of Many Lands

E7-108          Navajo Children

Adventures with Early American Indians

A233-1	Indians of the Northwest Coast, Sea-Going Hunters
A233-2	Indians of the Plains, Buffalo Hunters on Horseback
A233-3	Indians of the Northeast Woodland, Longhouse Hunter
A233-4	Indians of the Southwest, Pueblo Dweller and Apache

American Indian Cultures - Plains and Woodlands

E8661	The Boyhood of Lone Raven
E8662	Manhood of Little Coyote
E8663	Young Manhood of Quick Otter
E8664	The Travels of Quick Otter
E8665	Flamingo, Princess of the Natchez
E8666	The Journey of the Flamingo Princess

Our Friend - The American Indian

MC66	Indians of the Pacific Coast
MC67	Where Did the Indians Live?
MC68	Eastern Forest Indians
MC69	Indians of the Western Plains
MC70	Pueblo Indians of the Southwest
MC71	Our Indian Neighbors Today

XIII. AUDIO-VISUAL MATERIALS: ESKIMOS

16mm Films: Encyclopedia Britannica

E-8: Eskimo Family

W-18: White Wilderness, Part I

W-19: White Wilderness, Part II

W-20: White Wilderness, Part III

Filmstrips: Curriculum Films, Incorporated

Eskimos of Alaska Series

C164 Summer Days

C165 Hunting and Fishing in Summer

C166 Winter Days

C167 Hunting and Fishing in Winter

Children of Many Lands

E7107 - Eskimo Children

XIV. MUSIC: SONGS

American Singer, Book 3 - American Book Co., 1954

p. 105 The Eskimo

Rhythms and Rimes, Book 3 - Ginn, 1943

p. 21 The Eskimos

p. 71 Jolly Little Eskimo

XV. TEACHING AIDS:

Workbooks: (Pictures and Text)

Pölkingshorse, Muriel. Indians Long Ago and Now. Ditto, 1938.

Rudolph, Evelyn. Book of Indians, Hayes, 1940.

Posters: (Paintings and Text)

Hansen, Helen. American Indian. Hayes, 1960.

Buffalo Hunt

Home Life of the Plains Indian

How the Plains Indians Traveled

Communication by Smoke Signals

American Indian Games

The Buffalo Dance

The Indians Made Canoes of Birchbark

The Forest Indian at Home

The Navajo Indians

The Hopi Pueblos

Ripper, Charles. Familiar Animals. Hayes, 1967.

American Elk

American Bison

Black Bear

Bighorn Sheep

White-Tailed Deer

XVI. ESKIMOS AND INDIANS TODAY:

Eskimos served as guides, scouts, and construction workers in World War II. Many of them have found work in growing settlements of Alaska and northern Canada.

The Mohawk Indian ironworkers are a close-knit cluster of a few thousand in an 85,000 man trade. They have worked on the world's highest bridges and tallest buildings and towers. No group has climbed higher.

My Weekly Reader--Grade 1. Vol. 47, Issue 25. March, 1970.

XVII. AMERICAN INDIAN CONTRIBUTIONS TO SOCIETY

1. Foodstuff:

maize	tomato	cocoa
popcorn	potato	chocolate
beans	yam	cassava
peas	peanut	hominy
avocado	melons	chewing gum
artichoke	berries	nuts
squash	wild rice	oils
pumpkin	maple sugar	meal

Over half (4/7) of all foods grown in the U.S. were used by the Indians before the coming of the Europeans.

2. Medicine:

cocaine	arnica	wintergreen
cascara	iphecac	etc.

For the past 400 years, botanists and physicians have not discovered an herb that was not known to the Indians.

3. Processes:

planting	freezing	smoking
irrigation	drying	storing

Methods were well advanced when compared to the rest of the world.

4. Miscellaneous:

rubber	canoe	hammock
tobacco	snoshoe	games
peyote	toboggan	psorts

crafts and designs  
names - states, mountains, lakes, cities, rivers, animals  
trails - which have become highways  
federal system - states within a state

5. Democratic Traditions:

chief is servant of the people  
community must respect the diversity of man

6. Wisdom: "Do not judge another man until you have walked in his moccasins for seven days."

XVIII. LANGUAGE ACTIVITIES: SOCIAL STUDIES CLASSIFICATION CHARTS  
(pictures and word labels)

FOOD

1. plants

beans  
corn  
melon  
peanut  
pepper  
potato  
squash  
sweet potato  
tomato

acorns  
berries  
leaves  
maple syrup  
nuts  
roots  
seeds  
wild rice

2. animals

fish  
seafood  
wild turkey  
squirrel  
rabbit  
deer (venison)  
bear  
buffalo  
sheep (mutton)

3. Eskimo meats

seal  
polar bear  
walrus  
whale  
fish  
rabbit  
caribou (reindeer)  
musk ox  
birds (ptarmigan)

CLOTHING

breechcloth  
leggings  
moccasins  
feather headdress  
robes and blankets  
fringed-leather shirtcoats  
plant fiber skirts  
beaded wampum belts  
deerskin tool pouches

Eskimos:

fur parka  
sealskin mukluks  
mittens  
goggles

SHELTER

tepee  
wigwam  
hogan  
longhouse  
sod lodge  
adobe pueblo  
thatched huts  
igloos (snow and frame)  
tents

TRANSPORTATION

bullboat  
canoe & dugout  
foot-runner  
travois "drag"  
horseback  
snowshoe  
dogsled  
toboggan  
kayak & umiak

XIX.. LANGUAGE ACTIVITY: INDIAN ALPHABETICAL VOCABULARY LIST

- A -- arrow, arrowhead
- B -- bow, buckskin, buffalo, bullboat, braves
- C -- canoe, cradleboard, council, Calumet, chief
- D -- dugout, dances
- E -- embroidery
- F -- firedrill, fringe, furs, flint
- G -- gourds, gods
- H -- hammock, hogan, happy hunting ground
- I -- Indian corn
- J -- jewelry
- K -- Kachinas
- L -- leggings, longhouse, lore
- M -- moccasin, Mahnomen, medicine man
- N -- nuts
- O -- offerings
- P -- papoose, peacepipe, pemmican, pottery, pueblo, potlatch, powwow
- Q -- quiver, quinine, quill
- R -- rice (wild)
- S -- scout, smoke signals, squanto
- T -- tepee, toboggan, tom-tom, totem, travois, tobacco, tribe
- U -- Ute
- V -- vanilla
- W -- wampum, wigwam, warrior, wickiups, wrestling
- X -- xanthin (yellow coloring matter of flowers)
- Y -- Yuma
- Z -- Zuni

XX. LANGUAGE ACTIVITY: ESKIMO ALPHABETICAL VOCABULARY LIST

A -- Alaska, Arctic

B -- blubber, bolas (sling)

C -- caribou

D -- dogsled, driftwood

E -- Eskimo "eaters of raw meat"

F -- furs, fishing

G -- goggles

H -- harpoon, husky, hunting

I -- igloo, ivory

J -- javelin

K -- kayak

L -- lamp

M -- mukluks, midnight sun

N -- North Star

O -- oil

P -- parka, polar bear

Q -- quickfreeze

R -- reindeer

S -- seal, snowshoe, sinew, soapstone

T -- toboggan, trading post, totems, tents, tundra

U -- umiak, ulu (knife)

V -- venison

W -- walrus, whale, woodworkers

X -- xylograph (woodcut)

Y -- Yuit (men)

Z -- Zone (frigid)



XXI. LANGUAGE ACTIVITIES: MISCELLANEOUS

1. Illustrate and label picture dictionaries.
2. Assemble current Eskimo and Indian scrapbooks.
3. Visit historic Indian sites in the Twin Cities.
4. Note local identities: Apache Plaza, Chief Theater.
5. List common usages: Pontiac cars, Mohawk haircuts, etc.
6. Observe ethnic dancers at International Institute.
7. Investigate Indian Guide programs at YMCA.
8. Compile alphabetical index of famous Indians.

XXII. . ADDITIONAL LANGUAGE SKILLS: COMPOUND WORDS

arrowhead	headband
beadwork	headdress
bearskin	longhouse
birchbark	meetinghouse
bowstring	peacepipe
breechcloth	pipestone
buckskin	rawhide
bullboat	seashell
campfire	sealskin
cradleboard	snowshoe
deerskin	soapstone
dogsled	Thanksgiving
driftwood	warpath
dugout	whalebone
driftwood	woodworker
dugout	basketwork
handloom	clamshell

XXIII. LITERATURE: REFERENCE SELECTIONS OF READINGS (ORAL)

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"The Legend of the Buffalo Sack"  
"Forest Giants -- Sequoyah"

2. Brindze, Ruth. The Story of the Totem Pole. Vanguard, 1951.

"The Story Telling Poles"

3. Clark, Ann. In My Mother's House. Viking, 1951.

Poetry -- Free Verse. Everyday Activities.

4. Ford, Antoinette. Gopher Tales. Lyons-Carnahan, 1938.

"The First People of Minnesota"  
"Indian Boyhood"  
"Minnesota's First Grain--Wild Rice (Mahnomen)"  
"The White Man Comes to Minnesota"

5. Lyback, Johanna. Indian Legends. Lyons-Carnahan, 1963.

"Legends of Minnesota"

Legend of the Peace Pipe  
Legend of Maple Sugar  
The Northern Lights  
Why the Moon Disappears  
Indian Summer  
The Robin

XXIV. LITERATURE: INDIAN LEGENDS (MYTHOLOGY)

The Indians were the ideal children of Nature. Had their mythology been preserved, American literature would have been enriched by their wealth of imagination; for the Indian was a natural story teller. Memories lived in stories that were told and retold to each succeeding generation, from time immemorial. Without a written language themselves, only fragments remain to us.

LEGENDS OF MINNESOTA

How White Bear Lake Was Named

The Falls of St. Anthony

Winona's Rock

The Lake of Tears (Lake Pepin)

- \* Legend of the Peace Pipe
- \* Legend of Maple Sugar
- \* The Northern Lights
- \* Why the Moon Disappears
- \* Indian Summer
- The Big Fish
- \* The Robin
- Heyoka (Bow and Arrows)

\*Legends for primary grades

### WHY THE MOON DISAPPEARS

The moon is made of cheese. It is always growing. When it has grown as big as it is going to be, an army of mice begin to gnaw at it. They begin at one edge, and keep on until they have eaten it up. Then a new moon begins to grow.

### THE NORTHERN LIGHTS

In the land of the North Wind dwell the giants Manabaiwok. They are friendly to the red men. They hunt and spear fish. They spear the fish at night, so they carry bright torches. We can always tell where they are, for the torches light the sky.

### INDIAN SUMMER

In the month of the falling leaf, which we call September, Manibozho prepares for his winter sleep. But first he fills his great pipe, seats himself on the shore of Gitche Gumee, and takes a smoke. The smoke floats over hills and valleys. It floats over the wood, prairies, and lakes. It fills the air with haze. Then the sun tints all the leaves with wonderful colors.

### LEGEND OF MAPLE SUGAR

It was spring, and the maple trees were full of syrup. Manibozho drew some of it and took it to his grandmother. She said, "This is very good, Manibozho. You must tell the red men about it."

Manibozho said, "No, grandmother, that will not do. If the red men find out that they can get syrup by just cutting a hole in a tree, they will not want to work. They will get lazy. By and by they will be unable to do anything. I am going to change this. I shall manage so they will have to boil the sap a long while before they can get the syrup. Then they will have to get wood and cut it, and keep up the fires. That will be hard work. It will be good for them."

Then Manibozho climbed to the very tops of the maple trees and threw water all over them. It fell like rain. The water soaked into the trees. It changed the syrup into a thin sap that had to be boiled a long time before it became syrup. It had to be boiled still longer before it became sugar.

### LEGEND OF THE PEACE PIPE

When the world was new, there were no people upon the earth. In those days Gitche Manitou was a very large bird. He made his camp fires on the rocks. There he cooked the buffalo, and their blood made the rocks red. His tracks were left in the red rocks.

The Thunder Bird had her nest on a red mountain. When the young Thunders crashed their wings together, the sound roared through the air.

Once a serpent crawled into the nest to steal the little Thunders that were still in the eggs. Then Gitche Manitou took a piece of the rock, pressed it quickly into the shape of a man, and threw it at the serpent. The serpent crawled away, but the feet of the stone man stuck to the ground. He began to grow, like a tree. He drew strength and wisdom out of the earth. Beside him there grew up another shape, like a woman. They stood there for a thousand years. Then the serpent gnawed them loose, and they went away.

They became the first grandparents of all people. In time their children grew into many tribes. They began to quarrel and to fight. Then Gitche Manitou called them all together at the red mountain. He made a pipe out of the red stone, and told them it was part of their flesh. He smoked the pipe over them. He blew the smoke to the North, to the South, to the East, to the West. That was to show them that wherever the smoke went there must be peace and brotherly feelings. He told them to make peace pipes from this rock, and to keep them sacred. As he spoke, the smoke rolled about him until he could no longer be seen.

At the last whiff of smoke, the ashes fell out of the pipe. They fell on the rock. The whole mountain burst into flame. It melted and became like glass. Two ovens opened at its foot. Two spirits went into the ovens. They were to be the guardians of the Pipestone Mountain.

The two spirits dwelt beneath the boulders in front of the mountain. They answered the prayers of the medicine men. When the red men came here to cut stone for peace pipes, or to carve their totems on the rock, they first had to ask these guardians of the mountain.

## THE ROBIN

Long ago there lived an old man who had been a great warrior in his youth. He was a swift runner and he was strong; no young man of the tribe was his equal at wrestling. He had led his people in battle many times, and he had killed many enemy warriors.

Now that he was old, his eyes were dim, and his legs could no longer carry him as they used to do. But he still had great pride, and he hoped that his ambitions would be achieved through his only son.

The son was a good and kind boy, but he had not been endowed with his father's abilities. He was neither swift nor strong; he was not courageous enough to ever lead his people in battle. Only when forced by his father would he join in the games of the young men, or go with them on the hunt.

Despite the boy's shortcomings, the father refused to give up his ambitions. For the boy was soon to make his first fast, and if he could fast longer than the other young men, perhaps the Master of Life would make him a leader of the tribe.

The father built a fasting-lodge, and after badgering the boy on the necessity of endurance and courage, left him there to begin his fast. Every day the father came to encourage his son, while the boy grew weaker and weaker. Nine days passed, and none of his dreams prophesied greatness for him. He asked that he be permitted to break his fast, for the Spirits had warned of disaster if he continued.

The old man would not listen to his son's pleading. The other young men had each fasted nine days, and if his son could do no better, he would have achieved nothing. He must be willing to make a greater sacrifice than the others if he were to be blessed by the Master of Life.

So the father, fearing that he might yield to his son's pleading, resolved not to visit him again for three days. On the morning of the twelfth day he hurried to the fasting lodge, carrying food for his starving son. Nearing the lodge, he heard his son speaking to himself.

"Because of my father's ambition, the Good Spirits have left," said the boy. "But I have obeyed my father, and so the Master of Life will let my suffering end. Since it is not mine to succeed in battle and bloodshed, he has given wings to my feet and called me to another existence."

"No, no, my son," cried the old man, hobbling into the lodge. "Do not leave me!"

(The Robin--continued)

The boy looked at his father with pity and said, "Do not regret this, Father. I was not put here to be a warrior or hunter. We are created as the Master of Life thinks best, and we cannot change ourselves by fasting and prayer. Do not fear for me; I shall be happy. Do not fear my anger; in good-will shall I always be found near the lodges of men; I shall be their friend."

While he spoke, he painted the front of his body with a red dye. Then he raised his arms over his head and disappeared through the smoke-hole. He was never again seen. But when the old man left the lodge, he saw perched on a tall lodge-pole a red-breasted robin, singing a new melody. And since that day the robin has been a friend of man. He has lived near their lodges and received food from them; and no man ever turns his arrow toward the robin.

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